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Fig. 165. Horn (*iɛk*) of barbary sheep used for storing butter for greasing the hair. The opening is closed with a piece of date palm bast (*asan*), and the edge is pierced with a glowing awl (*ɛadəf*) for the insertion of a cord of goat's hair by means of which the horn is attached to the tent ceiling. Ahaggar, the *Dag Ɣali* tribe. Dimension: 0.30 m long. (F.M. 236).

the Tuareg in the past. I believe that they were made by blacksmiths or imported from the north. Pastoral Tuareg do not manufacture earthen pots which are obtained from sedentary people. The cooking of meat is perhaps not a traditional method of food preparation to the Tuareg, though they seem to have used cooking pots for centuries.

A method of meat preparation undoubtedly introduced recently among the Tuareg, is that of spit roasting. Meat roasted in this way is known as *mechwi*, a word of Arab origin, and the Northern Tuareg have taken over the method from the Arabs. The *mechwi* method is also known in Ayr, where it has perhaps been introduced by French administrators who had learned to appreciate meat thus prepared during their visits among Northern Tuareg and Arabs. Pieces of sheep and goats and entire animals are prepared in this way (Fig. 174), and the meat should preferably be prepared with butter and red pepper before roasting.

The traditional Tuareg roasting method is to place entire animals (goats, sheep), or parts of them, under the hot ashes of the fire. This method is known to the Northern Tuareg as *abatul*, to the Tuareg of Ayr as *ébewil* (Fig. 175). This method of roasting meat is practised everywhere among the Tuareg, and it is on the whole similar to the method used for bread-baking described below (p. 238 f.).

Meat-roasting in the ashes is no doubt an ancient Tuareg method of food-preparation, and this also holds good for another method described in connection with the preparation of milk, namely food preparation by means of hot stones (cf. p. 221). The Ahaggar Tuareg prepare the stomachs of goats, sheep, and barbary sheep in this way, putting hot stones into the stomachs, while camel stomachs are boiled in a cooking pot and gazelle stomachs roasted in the ashes according to the *abatul* method mentioned above. These rules of food preparation seem also to be practised by the Ayr Tuareg, who put hot stones into stomachs of sheep and goats together with small pieces of meat. A stomach of goats or sheep prepared in this way, however, is given a final treatment in hot sand or in ashes close to the fire. The stomach of sheep or goats cooked with hot stones is known as *tarafa*, and a related word seems to be known also in Ahaggar (cf. Foucauld 1951–52, IV, p. 1583).

The Tuareg eat most entrails of their slaughtered animals. Entrails of camels are normally boiled, and kidneys of all animals are prepared in this way. Most entrails of goats and sheep (liver, heart, and lungs) are roasted on the embers or in the ashes, and in Ayr the Tuareg roast fat put into the abomasum (*tedeɣant*). The Northern Tuareg generally prepare liver and fat together in the following manner:— The liver is roasted upon the embers, is thereupon cut into small pieces which are wrapped

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Fig. 224. Decorated skin bag (*abelhoḍ*) for the conservation of tea leaves. Ahaggar, the *Aǧuh-en-tehlé* tribe. Dimension: 0.25 m long. (F.M. 151).

Fig. 225. Skin bag known as *alegutgut* (pl. *alegutguten*). The specimen depicted is an old bag which shows that the bottom consists of a bowl plaited in coiled technique and covered with leather. New bags of this type are ornamented with leather fringes. These bags are used for the transportation of tea glasses, sugar, and the like. The correct name of such bags according to some Tuareg is *eggebankob* (pl. *eggebankobben*). Ahaggar, the *Aǧuh-en-tehlé* tribe. Dimension: 0.33 m high. (F.M. 80).

4/3 used to burn marks of property into camels and donkeys. The large awl may also be employed for [321] wood and horn work after heating in the fire. Horn or bone material, however, plays a little part to [257] the Tuareg. A horn implement common to all Tuareg is that depicted Fig. 230; it is used for sucking out blood of sick persons after bleeding and is widely known in the Sahara. Arm rings (sing. *ẻweki*) 237 made of horn are worn by many adult men among the *Kel Ajjer*, but are rare in Ahaggar. Among the [301]

[Text continues on p. 282]